

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 2, 1914

NEW SERIES, VOL. XVI, NO. 27

KINGDOM BRIEFS

Rev. L. T. Mays, recently pastor in New Orleans, has been appointed consul to Canada.

Former Mississippian R. L. Sproles was made secretary of the recent Arizona Baptist State Convention.

Dr. G. W. McDaniel, of Richmond, Va., is to help Pastor Solomon and the Main street church in a meeting at Hattiesburg.

The editor is this week assisting Pastor Barnett at Monticello, this being the fourth meeting he has helped to conduct there.

It is said that Texas Baptists are to build another sanitarium, this one to be located at Waco. Let the good work go on.

Pastor Holcomb, of Pontotoc, says about fifty per cent of his Sunday School teachers will attend the encampment at Blue Mountain.

We are indebted to the Watchman-Examiner for much of the information given in this issue with reference to the Northern Baptist Convention.

The Baptist Standard says: If you have not read Dan Crawford's "Thinking Black," get a copy. It is the greatest missionary book published for many a day.

We simply cannot believe the newspaper reports that a great gambling house is to be opened at Panama on the Canal Zone; not while this government controls it.

By mistake it was reported last week that Dr. Jeff D. Ray would assist Pastor Sproles at Drew, August first, Sunday. Brother Martin Ball is the preacher assisting.

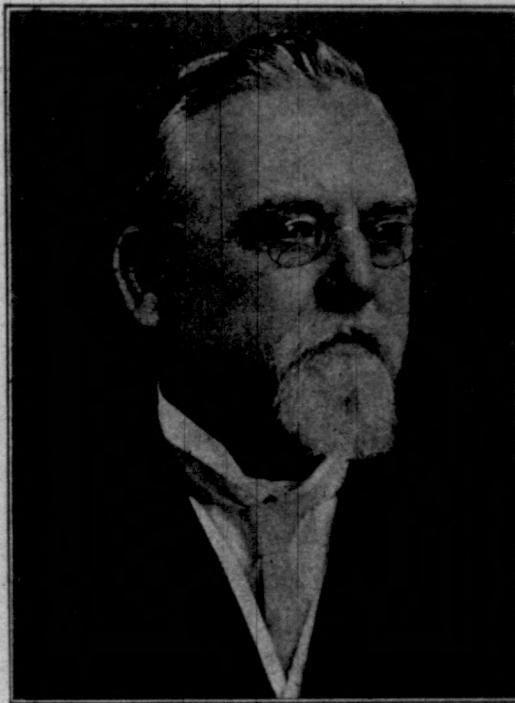
Dr. W. T. Lowrey has offered his resignation as pastor of the Lowrey Memorial church at Blue Mountain. We do not know a man who has been doing more work and doing it well.

We are in receipt of a complaint, signed "J. P. O.," about not receiving an answer to an order for something advertised in The Baptist Record. We can only answer or make good when writers sign their names, and this we will do.

The Hopkinsville (Ky.) church celebrated Pastor C. M. Thompson's silver wedding by giving him a purse of \$1,000 to take a trip abroad. Congratulations. And that reminds us that before the year closes the silver bells will ring their chimes about here. 'Nuff sed! A thousand new subscribers will do!

Dr. Henry C. Maber, who preached the convention sermon for the Northern Baptists, has written a recent book in which he teaches that all the heathen "will be saved who would have accepted Christ if He had been understandingly presented to them." This makes unnecessary any preaching of the gospel except for the good it may do in this life. The Bible says they are saved "by faith" and that they cannot believe without hearing or hear without a preacher.

The Jackson Clarion-Ledger says: The Baptist Record, the leading denominational paper in the State, and the Mississippi organ of the Baptist church, is now nicely domiciled in its new home in the Huber building at 160 East Capitol street, where P. I. Lipsey, the publisher and editor of this eminently successful paper, will be glad indeed to see his friends. The Baptist Record has met with a wonderful growth and by its sterling worth has won for itself a permanent place in hundreds of homes in this State where its coming is regularly looked forward to with delightful anticipation.



REV. I. A. HAILEY

Pastor Fifteenth Avenue Church, Meridian, Miss.

Dr. A. J. Holt, writing in the Baptist and Reflector, tells in a most sensible way "some things that he would not do." Among them this one will probably impress editors and some others: "I would never enter any denominational work that required financiering, and become personally involved to keep it going. That seems like a hard way of looking at things, but after a most excruciating experience that cost me the hard-earned accumulation of years, I have been driven to the conclusion that it is a mistake for any one man to assume financial obligations for the whole denomination, unless he is able to sustain the loss of that which he assumes."

Dr. C. C. Brown, who has been pastor at Sumter, S. C., for thirty-nine years, has resigned. His church thus far declines to give him up. He continues to look after the old preachers.

Pastor Flowers has to his help in a meeting at Summit; Brother J. B. Quin. They have good congregations and good interest.

Rev. T. F. Lowrey, of Jonesboro, Ill., will be available for meetings after September first.

Dr. S. C. Mitchell, of Richmond, Va., has been elected president of Delaware College at Newark.

We were sorry to miss a visit from Brother W. A. Hewett last week by our absence when he called. He is in Mississippi for one or two meetings.

Minutes of the Southern Baptist Convention may be secured by sending eight cents in stamps to The Baptist Record, Jackson, Miss., for postage.

Pastor Gilmore begins a meeting at Georgetown, July 2, having H. C. Roberts to preach. He asks that brethren pray for the blessing of God on their work.

It was "just as we expected" when we heard that T. J. Bailey, Jr., was making good as editor of a daily paper at Waycross, Ga., and that the paper was taking high ground for law enforcement and civic righteousness.

People who have the idea that Baptists are ignorant and uncultured will do well to remember that Boston is regarded as the place of highest culture in this country, and Baptists are the leading denomination in Boston.

It seems hardly less than a crime that it can be said of our country that of all the money that comes into the federal treasury only one-third is used to run the government and two-thirds to pay for wars, past and future.

Woodlawn church, near Chicago, recently held a memorial prayer meeting for Dr. P. S. Henson. The Standard says about 200 were present and many inspiring things were said about the life and work of Dr. Henson. We were wondering where the prayer meeting came in.

In certain quarters we hear more of honors than of honor, of the external marks of approval and esteem than of the inner nobility of which they are merely the symbol. From time immemorial the man whose life has shown the fruits of honor has himself become the recipient of tangible honors, which his tribe or clan, or the community in which he lives, possibly the whole nation at large, may have been pleased to confer upon him. And from the relation that honor bears to honors, are found to emerge the most subtle temptations of life. Here it is that we may readily wander from the trail and hopelessly lose our way. There are many who will sacrifice honor for the sake of honors, who are satisfied with the outer symbol, the ribbon, the decoration, the position of prominence, or even the applause that dies away as it falls upon the ear, who crave the reputation of honor, but who have no concern for its substance and reality. Honor, however, not honors, marks the way and holds us to the trail. Pursue that which calls you; follow the lead of your heart; let no obstacle, no danger deter you.—President Hibben, of Princeton, in The Youth's Companion.

CONTRIBUTED ARTICLES

THE SUFFERINGS OF CHRIST—DID
DIVINITY SUFFER?

J. Epting.

I have just finished reading a great book on the "Pre-Eminence of Jesus Christ," by W. A. Crouch, D., and his chapter on the sufferings of Christ so impressed and helped me that I feel that it will do good and help many to more thoroughly understand and appreciate what the death of Christ means.

"Did only the humanity of Christ suffer? If so, it could only suffer finite suffering. A human nature, being limited, can suffer only a limited amount. The only condition for a finite being to suffer an infinite measure is to suffer during infinite duration; but to do this in time is impossible. If only the human nature of Jesus Christ suffered, and suffered only a short time, how can we affirm His sufferings were infinite? And if not infinite, how can they be a satisfaction for our sins which demand infinite sufferings? Again, if our sufferings are not infinite, why are they endless? Any degree of suffering continued forever is infinite. Now whatever is equal to this in time or limited duration, must possess the property of an infinite intensity; because any degree of intensity of suffering to affect an infinite nature in time, is the same as for that intensity of suffering to affect a finite creature during infinite duration; but if nothing but the human nature of Christ suffered, being limited both in intensity and also in amplitude, by the finiteness of His human nature, His sufferings were less than infinite, and hence less than the sufferings assigned to us.

It may be contended that the human nature was supported by the presence of divine nature. But how can a finite nature be empowered to perform an infinite act and still remain in a finite category? If the doing of certain things is proof of the action of deity, and the same thing is possible to others less than God, then the proofs of deity are destroyed. Again, if the quality of the nature which enabled it to perform the unhuman act is an impartation of some property or power not constitutionally its own, then more than human nature acted; and if the act was an infinite act, we cannot predicate that act as one as a finite agent.

Further, if the divine nature did not suffer in its union with human nature, then a suffering Savior is no revelation of the nature of God. If a loving Savior manifests the loving nature of God, and a just Savior reveals the just nature of God, and a truthful Savior the truth of God why is it incongruous with the highest conception of deity to ascribe to the possibility of suffering? If it be granted that to love is the highest exercise of a nature, and that the greatness of that nature is measured by the greatness of its power to love, then the most powerful evidence of that love could not be dis-

cordant with that nature; and as suffering is the strongest evidence and brightest manifestation of the existence and activity of that love, and as God is essential love, it is not incongruous with his perfections to ascribe the possibility or the fact of suffering to Him. Otherwise, it would be harmonious for God to love us, but unharmonious for Him to manifest that love under conditions which would clearly prove its existence and extent. As Jesus is incarnate divine Love, and suffered the just for the unjust, divine love suffered. As the love of God finds in the suffering of Christ an adequate measure, no human suffering could be a measure of infinite love.

When it is asserted that the human nature of Christ is all that participated in redemptive sufferings, we are forced to dissect the person of Christ in our conceptions of his action, in this part of our redemption, which view invalidates the necessity of incarnation at the crucial point of the redemptive scheme, for, if divinity is not needed in the payment of penalty, where is there any necessity for divine aid at any other point of the whole transaction? To furnish not only the equivalent to finite suffering, but the equivalent to infinite demand was what the Savior was called up to do. The grace of God must have a righteous basis for its action, but how is this to be if the suffering of a single finite soul is all that is offered as a basis? If an infinite quantity is demanded in time, then an infinite nature must render it; but a human soul is finite, hence it is not competent to meet an infinite requirement.

It is often contended that it was the dignity of the sufferer and not the amount that constitutes the atoning value. That the sufferer in the case before us was clothed with a dignity equalled only by divinity, we admit; but we refuse to admit that this fact justifies the conclusion sought. For, if any degree of dignity can remove the necessity for suffering in any degree; and it follows, as Christ was possessed with infinite dignity, there was no necessity for Him to suffer at all.

Let us view the subject from another standpoint. If it be denied that infinite suffering is the penalty for the infraction of divine law, then the law is less than infinite dignity; and if so, is not the perfect transcript of God. This admitted, then a penalty commensurate with and suited to the limited dignity of the imperfect transcript would be harmonious. If the law is less than perfect, it is less than infinite; and if finite its violation could not incur guilt demanding infinite suffering, i. e., suffering during infinite duration; and if finite suffering is all that could be justly required, a finite sufferer is all that could be justly required, a finite sufferer could expiate his own sin by suffering the finite penalty, and hence did not need Christ to do for him what he could do for himself."

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ALIEN IMMERSION.

By T. A. J. Beasley.

II.

In this article we wish to discuss the question of the conscientiousness of the parties concerned. Suppose one is sincere. Does sincerity on the part of a candidate make his baptism valid? Suppose the conscience of both the administrator and receiver of baptism approves the act does this make it valid? Not necessarily so. "It makes no difference, just so you are sincere," is not true by any means.

I. We will lay down four propositions for our consideration:

1. I have no right to worship God according to the dictates of another's conscience. This would be religious slavery. Yet, this is virtually the teaching of Catholicism, and of much of its offspring.

2. I have no right to worship God contrary to the dictates of my own conscience. This is self-evident, and needs no discussion. But is it not true that many millions of deluded souls are trying in vain to worship God in this very way? They are going according to the dictates of another, and against the dictates of their own being.

3. It depends upon circumstances as to whether I have a right to worship God according to the dictates of my own conscience. This we hope to make plain further on in this article.

4. Conscience, according to the Bible, is not intended to be our guide. Let it be remembered that the Bible is to be the guide of God's people.

II. What is conscience? Many people who prate about being conscientious do not know what conscience is. Stop, reader, and see if you can tell just what conscience is. There are three theories of conscience.

1. That conscience is the verdict of our natural reason and judgment touching the moral quality of any act. This is known as the French theory. Its motto is "Liberty, Equality and Fraternity." This sounds very nice. But what did it do for France? It dethroned the Bible, and enthroned a nude prostitute, representing the goddess of reason, on the altar of the cathedral of Notre Dame. Is this all? No, it plunged France into the bloodiest revolution of all time. Socialism today is based upon the above motto. Any thinking person can see that this theory of conscience will not do.

2. That conscience is an independent faculty, like the eye or the ear and given us to discover the moral quality of all our actions, and its decisions are infallible, and are the highest source of appeal. This is the definition given by Webster, Worcester and Wayland. It may be called the American theory. Any one can see that this definition exalts conscience above the Bible and even God Himself. Conscience is not an independent faculty. Education cannot affect the decisions of sense; education does affect the decisions of conscience; therefore, conscience is not a distinct sense, or faculty. This theory brought on the civil war. Its teaching is, "all right, just so you are con-

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scientious." Away with the ideal! It abolishes the Bible and dethrones God. Was not Paul sincere in persecuting the churches? He says he did it in all good conscience. Did this make it right for him to make the saints blaspheme, and to have them killed? The moral man is sincere, and hence will go to heaven according to this theory. The Unitarian sets Jesus aside and the Universalist repudiates hell, and both are right according to this theory. Salvation by works alone; salvation by faith and works; and salvation by grace only, are all equally true according to this theory. All sects are equally right and hence all baptisms, whether pouring, sprinkling, or immersion, are equally right and valid, according to this theory. Can you believe this? Yet this is the theory of those who say the baptism is all right if the person is saved and baptized upon a profession of faith, in the name of the Father, Son and Holy Ghost, although he be immersed by a Pedobaptist.

3. What is conscience? There are no divisions of mind or soul, such as reason, judgment, etc. My whole mind reasons, judges, etc. Conscience is the name of a peculiar operation of the mind. It is the mind conceding that a certain act—for certain reasons—is right and ought to be done, or for certain reasons is wrong and ought not to be done. It is, therefore, not independent like sight, but involves the exercise of the understanding, reason, and judgment. You see, then, how one may be sincere, and, yet, altogether wrong. One may be sincere in taking poison. He may think he is taking what the doctor prescribed, and yet the poison kills just the same. In Grenada, Miss., years ago they had a case of yellow fever. An old doctor examined the patient, and declared it not yellow fever. A young doctor said it was. The old doctor got mad and mounted goods boxes, making public speeches, warning the people not to be afraid. It was yellow fever. The patient died. The old doctor took it and died. He saw his mistake before he died, and on the same goods boxes proclaimed it yellow fever. Was he not conscientious? One may be swayed by many things in religious matters, and be entirely sincere, but this does not necessarily make it right. Has one a right to worship God according to the dictates of his own conscience? According to individual or civil authority, he has; but in the sight of God it depends on whether he has a good or a bad conscience. Paul, before his conversion, was sincere, but his conscience was bad. The Hindoo mother who drowns her baby in the Ganges to appease God, is sincere, but her conscience is bad.

III. What, then, is a good conscience? If the soul is cleansed by the blood of Christ, the understanding enlightened by the Holy Spirit, and the judgment just, then there will be a good conscience. What is to be our guide in all matters of religion? Not conscience, not the opinions of men, but the Bible—the Bible as read under the influence of the Holy Spirit and prayer. We shall not be judged and rewarded, at the last day, by our "honesty of purpose," our "sin-

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The kingdom of God is not a matter of geography.

Missions is much more than a matter of locality. It is a question of experience and conscience.

Missions is one branch of evangelism, and evangelism is part of the great kingdom enterprise inaugurated by Christ.

The God who can save and who does save, and who can make men willing in the day of His power, only awaits the ministry of His evangelists to usher in that day of power. It is the business of the churches of Jesus Christ to so evangelize that God can exercise His saving grace through their ministry.

An evangelized Mississippi holds the key to a wider evangelization. The evangelized furnish the recruits for the army of evangelists. There are no angels flying in the heavens with the everlasting gospel. There are no churches planted without the efforts of believers. This is God's plan and we should fit into it. Right here, so far as we are concerned, from this organism of moral and spiritual forces which constitutes our own moral and spiritual life, projects the mightiest spiritual leverage at the hand of God for the uplift of the race. Will we allow God to use us?

STATE MISSION CAMPAIGN.

We have arranged with Dr. T. B. Ray, who has charge of the Judson centennial campaign, not to begin that work in Mississippi until after the first of November. This was in order that we might clean off the slate, so far as State missions is concerned. Let all pastors take notice of this arrangement and turn their undivided attention to State interests.

A strong State mission program always means a strong denominational life, and this is bound to give increased activity for all of the interests of the kingdom. If we come up to the convention without debt, we must raise at least \$50,000 for State missions. We began the year \$10,000 in debt. Our appropriations for this year were much heavier than usual, being \$42,000. Some of this appropriation will probably not be

cerity," or our conscience, but by the words of Christ. (Jno. 12:48.) In connection with baptism there must be conscience; a good conscience; a good conscience toward God; by the resurrection of Christ. Please read Acts 23:1; Heb. 13:18; Matt. 7:21-23; Acts 24:16; II Cor. 1:12; II Tim. 1:3; I Pet. 3:15-16, and I Pet. 3:21, and see if I am not right in this article. Let us steer clear of irregularities, and keep to the Bible.

taken, but enough of it will be taken to make our obligations for the year \$50,000, including the debt brought over. We have received up to the tenth of this month, from all sources \$21,500 for State missions, against \$27,558.84 for last year up to the fifteenth of November. This ought to be encouraging. All indications point to a glorious year's work.

YOUR CHURCH.

Your church is in part an expression of you and your ideals. It can be no lower in its spiritual life and its denominational standing than its members let it, but it can be greater than their dreams for it. Then—

Keep It Growing.

The moral and spiritual power of this church is partly centered in you. You are personally responsible for every fault it has—to some degree. It is a picture of a portion of your thinking and acting while you are one of its members. Then—

Keep It Pure.

The house, the pews, the organ, the fixtures, the officials, the Sunday School, the Woman's Missionary Union—these all belong to you, as to every member, whose plans and efforts concentrate for the good of all those who make up the church. Then—

Make It What It Ought to Be.

Excepting as every man and woman, who enjoy the benefits of membership in your church, feeling that they are an important unit to its success, enters its life and protects its interests, never can your church be what you and every other member want it to be. Then—

Be Loyal.

And remember that only in loyalty, thoughtful, hopeful, enthusiastic service—gladly rendered and daily striven for—serving for the weak as for the strong, looking after the poor as well as the rich, serving the Lord and living righteously is your church and its useful future secured in real grandeur. Then—be Christlike.

CARE! PRAYER! PEACE!

1. Care—the bane of the world.
2. Prayer—the cure of care.
3. Peace—the fruit of prayer.

Hast thou within a care so deep
It chases from thy eyelids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart,
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee grace to lay it down

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

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tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of
resolutions of 100 words, and marriage notices of 25
words, inserted free. All other notices will cost one
cent per word, and must accompany the notice.

EDITORIAL.

Objection was made at the Southern Baptist Convention and has been urged in one or two papers since against the propriety of the commission on efficiency bringing in a deliverance on doctrines. It did not appear upon the face of it that it was hardly in line with the purpose of their appointment to introduce a statement of what Baptists believe. It was not the purpose of their appointment to set forth to the world a creed. It was the expectation that they would examine into the methods of conducting business by the boards and by the convention itself and make such suggestions to the convention for its consideration as would render more effective the work of the denomination and its agencies.

But from the very nature of the case it was impossible to predict where the commission would begin and how far its work would extend. This very indefiniteness added to the difficulty of their work, did not perhaps lessen its importance and gave a sense of uneasiness to some minds as to what on earth they were going to do anyhow. It was a new and a wide field for study and possibly for operation.

The report naturally and we think properly fell into three parts, like most everything that preachers do. The first was concerned about the constitution and by-laws, the latter getting a little patching up. The second concerned the work and relation of the boards; and the third was a "Pronouncement on Christian Union and Denominational Efficiency." It was this last that some brethren thought had no place in the appointment of the commission and should not have appeared in their report or been considered by the convention.

But it seems to us that the more the question of efficiency is considered the more the question of union and denominational integrity and separateness will force itself upon us as a part of it. The ability to do work effectively depends among other things upon putting next to each other things that fit together. In order to know whether they fit together we must know what they are made of, and into what shape they are made. The image whose feet and legs are part of iron and part of clay is not likely to stand on

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its legs very long, or make much progress while it does stand. Not many people will want a bed made partly of walnut and partly of gum or pine. Now there ought to be no crime in a tree speaking out and saying, "I am oak," or "I am hickory," and when you want oak or hickory you will know where to find it. Or if you don't want oak or hickory, you will have no trouble in letting them alone. We are no worshipper of creeds, have not often needed one; but we don't mind letting people know what we are and where they will find us. We have nothing to conceal, but are mighty glad to let the people know as to what we believe about the Bible.

We have no doubt of the sincerity of those who opposed any doctrinal statement, but the cause of the opposition might be well worth knowing. Is it that they don't want to be tied to believing it, or held responsible for teaching it? Or is it that they fear if others know what we believe they won't play in our back yard of union effort in missions? We have the fear that behind all this controversy there is a larger and more important one that will really determine our efficiency. It is a question of efficiency and one for the efficiency commission and for all of us. Shall we unite with other denominations to build and maintain educational institutions, publishing houses and other work on our mission fields? Those who favor it believe that we can be more efficient in this way. Those who oppose it do so because they believe it would be destructive of denominational efficiency at home and abroad. Let the real issue be understood and fairly stated. Let the matter be settled for good and all. For our part we have the profound conviction that the world will be served better by Baptists attending to their own business in their own way, which is the Lord's business and the Lord's way; and it appears to us that the convention so decided, and therefore some people don't like that the question of our relationship to others and our position should have come in for any remarks. The pronouncement of the convention forbids the joining forces with others and imposes on Baptists the obligation to minister the fullness of the gospel to all nations.

It is perfectly evident that a large part of the objection to the doctrine of the final punishment of the wicked is in opposition to the fact rather than to the dogma, to use a fine spun expression of a troubled theological professor. The opposition to it is because the wicked do not wish to be punished, a very natural if not rational or conclusive argument. The wish is father to the objection. The man who stubbornly resists the will of God and continues in sin knows that if there is a hell, he is sure to go there; so rather than change his life, which he could do, he prefers to change the truth of God, which he can't do. Being unwilling to face the logic of events, the inevitable sense of justice and the teaching of the Bible, he shuts his eyes and thinks because his eyes are shut he can't hear the

OBJECTIONS TO HELL.

thunders of God's wrath or feel the flames of an avenging conscience. It is quite possible that some who may not have any anticipations of future and eternal punishment for themselves may seek to shun the responsibility for others by hiding behind the delusion that there is no hell. They, too, are unwilling to face the fearful facts and the consequent necessity for delivering men from the wrath to come and so try with something of success to convince themselves that there must be some mistake about it. It is much easier to say that we do not believe the heathen will go to hell than it is to go and save them from hell. It is cheaper to deny that people are in danger than to give ourselves or our money to save them from danger. It is so much more pleasant to smoke the opium pipe of universalism and "Christian Science" until roseate visions of no sin and no hell fill the deluded mind with soporific hallucinations, than it is to put on the armor of God and go after lost souls with the sword of the Spirit. But these and similarly deluded people seek to establish themselves in their complacency by arguing that the love of God makes impossible belief in the existence of hell. These people utterly fail to understand the nature of love. The love of God is free from vindictiveness, but it is never divorced from or destructive of justice. There is no weakness in it. He loves righteousness and hates iniquity. It is true that He loves sinners but He cannot deal with them as those who repent and are forgiven. The very protection of the righteous and perpetuation of righteousness requires that severity and punishment should be visited upon the wicked. Wrath is the obverse side of love. If we really love our own we will hate the things that endanger their safety. It ought to be remembered that the One who spoke the most and the plainest words about hell was the Son of God who loved us and gave Himself for us. His lips which spoke most of the love of God have given the clearest warning of the torments of hell. If the existence of hell is inconsistent with the highest and deepest love, surely He would never have spoken so clearly of it. All our ideas of the love of God are gotten from the Bible and especially from Jesus. These are our sources of knowledge about the reality of hell. Surely the stream of our knowledge of the lofty conception of God cannot rise higher than its source.

But there are some who object to the teaching that the punishment of the wicked. Two things only need be said about this: that the same word is used to indicate the duration of life hereafter as of the punishment of the impenitent; they are both eternal; and, secondly, that sin is eternal. Repentance is never produced and never possible except by the exercise of the grace of God and the presentation of the gospel. No man would ever repent in this world except he were influenced by the Word and Spirit of God. Hell is just the withdrawal of God from interference with sin by the means of grace. If the soul is shut off from all gracious influences and restraining power

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of the gospel sin continues and works its unrestricted will. To leave sin alone is to make hell. Sin is its own hell. "The soul that sinneth it shall die." All that is need to produce the torments of hell in a sinner's life is to be let eternally alone. God calls men now to repent. It is appointed unto men once to die; after death the judgment.

This body is only a few years old, having been patterned largely after the Southern Baptist Convention. Before its organization the work of our northern brethren was done through separate and independent societies for home missions, for foreign missions and publications. Besides these there were separate organizations for the women. The convention lasted nine days, though some are favoring a shorter session. Dr. H. C. Mabie preached the convention sermon. Mr. Henry Bond was elected president and they say did it well. Judge Edward S. Clinch is his successor. Open air evangelistic services were held on Boston Common and the indoor meetings were in Tremont Temple.

Dr. E. C. Dargan, former president of the Southern Baptist Convention was fraternal delegate from the South. A reporter says: "The enthusiastic welcome given him was in every way significant. Round after round of hearty applause greeted the distinguished visitor, who stood abashed and smiling. At the later session when Dr. Dargan spoke, he was heard with intensest and most sympathetic attention. It is probably better that the Baptists of our country shall be divided into two great conventions, but we may well rejoice that the Baptists of the North and the South are one in Christ and that the fellowship between the sections is becoming increasingly precious and joyful."

It is said that Paul was a back number when it came to the question of women speaking. They didn't "pay him any mind." Dr. Edward Judson, of New York, son of Adoniram Judson, was made honorary president for life of the Foreign Mission Society. There were said to be more than 3,000 representatives from other places than Boston. Representatives of twenty-six nationalities in America plead for help and a special secretary was appointed to look after them.

One of the great addresses of the convention was that of Dr. Cortland Myers, pastor of Tremont Temple church. He spoke for an hour in which he pleaded for a passion for souls. He said we must know that men are lost, that they may be saved and that we can save them. He has no sympathy with those whose theological vagaries have deprived them of a longing for the lost.

The Northern brethren have also the problem of efficiency and a commission to study it. They are looking to the possibility of consolidating their boards and studying the desirability of it. No changes were made at this meeting.

Following the example of the English Baptists, they proposed to raise a million-dollar

THE BAPTIST RECORD

fund to supplement the salaries of poorly paid preachers.

One afternoon was taken to visit places of historic interest to Baptists, such as those associated with the early life of the Judsons. Evangelism had a fine discussion at the hands of J. W. Brougher and J. C. Massee both formerly of Chattanooga, and of M. G. Evans. It was a sensible plan to have the convention sermon on Sunday morning and preaching at all other Baptist churches by visiting preachers. Sunday afternoon was the B. Y. P. U. hour and 1,500 young people of Boston were present, altogether making the largest crowd of the convention. It is evident that the organization of the convention, instead of having separate meetings of the society, has greatly popularized the work, increased the attendance and efficiency of it among our brethren of the North.

SOUTH MISSISSIPPI BAPTIST ENCAMPMENT.

Hattiesburg, Miss., July 19-26.

An attractive program has been arranged. Reduced rates have been secured over all roads in the State except two—N. O. M. & C., and N. O. G. N.

List of Speakers.

Dr. Weston Bruner, Dr. Jno R. Sampey, Mr. Arthur Flake, Dr. M. E. Dodd, Mr. J. B. Mosely, Dr. W. H. Provence, Dr. J. B. Lawrence, Dr. Zeno Wall, Clarke College quartet (music), Miss Margaret Lackey, Miss Catherine Mallory, Mrs. J. W. Rush, Mr. J. E. Byrd, director; other speakers to be added.

Special Mention.

I. W. M. U. work.—Miss Lackey will have a class each day in some book on Woman's work. Miss Mallory, of Baltimore, Md. will speak on W. M. U. day.
II. Mission Study Classes.—Dr. W. H. Provence will teach each day on missions. Every pastor who wants his people enlisted in mission study will bestir himself to enroll them in this class.

III. Special emphasis will be given the question of enlistments by our enlistment missionary, Dr. Zeno Wall. No greater question confronts Southern Baptists today. Dr. J. B. Lawrence will speak on standard of excellence for our churches during the week.

IV. Sunday School and B. Y. P. U. work will be given special emphasis.

Mr. Arthur Flake, B. Y. P. U. secretary, will do B. Y. P. U. work each day. Mr. J. B. Mosely, Sunday School secretary for State of Louisiana, with other helpers, will conduct classes in each book in training course.

Bible Study.

V. Dr. John R. Sampey, Louisville, Ky., will have charge of the Bible work for the entire week.

Personal Evangelism.

VI. Dr. Weston Bruner, general evangelist for the Home Board, will teach a class in personal work one hour each day and conduct sunset services each evening.

Clarke College Quartette.

VII. The quartette of the Clarke Mem-

orial College will direct the music during the entire week. Hear them sing.

Pastors — every item of special mention should appeal to you, but the last two should be a guarantee of your presence.

Bible study and personal evangelism! Think of these two subjects. Don't permit your protracted meetings to interfere with your coming. Bring your young people. But come and prepare for your meetings.

SUNDAY SCHOOL AND B. Y. P. U. NEWS.

J. E. Byrd, Mount Olive, Miss., and W. E. Holcomb, Quitman, Miss., Field Workers

Encampment Hattiesburg, July 19-26.

Rev. D. W. Bosdell, of Lucedale, has a class of nine ready for diplomas. They will take another book at once.

Tyra's Grove church, Tishomingo Association, has a fine class in the training course. Brother S. A. Tyra is the leader.

The First church, Hattiesburg, will soon have a modern Sunday School plant. The workmen are pushing the work now.

Macon has begun a large training class. Brother R. H. Purser is pastor and Hon. I. L. Dorroh the efficient superintendent.

Hear Dr. Gambrell at Blue Mountain, July 5-12. We are trying to enlist people in order to train them for more efficient service. Pastors, come and bring your workers.

Quitman found 445 people under Baptist influence in a recent census. They decided to have a graded school and build Sunday School rooms at once. A good training class was organized.

How about the organized classes in your school? Convention Bible class for men; T. E. L. class for mothers; Berean for young men and Fidelis for young ladies. We need these classes in every church.

STATE MISSIONS AGAIN.

I trust that all of us will hear the urgent appeals of our secretary in behalf of State missions and respond to the full extent of our ability. Let all of our laymen who took active interest in the campaigns for home and foreign missions, as well as all others who will, join now in the campaign for State missions.

We have been reminded a number of times that the work of State missions is foundation work and that we cannot hope to do what we should for other causes without developing our own people. This makes it all the more necessary that we should do all we can for this great cause. Let us work and pray that we shall come up to the convention without any debt.

N. R. DRUMMOND.

THE FIELD GLASS

MAGNIFICENT BAPTIST SUNDAY SCHOOL BOARD HOME PRESENTED CONVENTION.

Dr. Lansing Burrows' Response to Presentation of Handsome New Building.

The following is the address of Dr. Lansing Burrows, president of the Southern Baptist Convention, which was delivered in response to the presentation of the handsome new Baptist Sunday School Board building to the convention:

"To those of us who twenty-three years ago, were silent witnesses of the present Sunday School movement, the situation today appeals to grateful amazement. The most thoughtful of us by no means ignorant of the possibilities of this appointment. Their steps were taken with an oppressive consciousness of difficulties involved. Our people were not fused into an unanimity. They lacked assurance that the proposed movement would not join the disastrous wrecks that lined the pathway of the past and had marked the cheek with shameful sense of disastrous failure. Surely the most sanguine could not have anticipated the height of achievement which today is revealed.

"There were reasons for timidity. It was a challenging dash into the arena of competitive business. There was natural weight in the argument that it was to be opposed to well-established business sustained by ample capital and unrestricted credit. Some of these had been the admiration and loving support of many of our constituents. The restrictions placed upon the new enterprise by the convention itself, which really meant that no indifference might be saddled upon the body itself, lifted the eyebrows of some into the polemic indication of incredulity. But the situation was not altogether unlike that which confronted our Foreign Mission Board in its first report in 1846.

Oppositions Feebly Felt.

"Nor has the influence of the Foreign Mission Board in Boston been sufficiently strong to turn our churches to systematic liberality. Pulsations have been but feebly felt in the South, while near the center of activity an influence has continually gone forth stirring and fostering the spirit of missions. Its publications, its agents, its returned missionaries and other appliances have been brought to bear with increasing power upon the North for the last thirty years, but owing to the vast extent of our territory, the means have been but occasionally and imperfectly employed throughout the whole Southern country.

"The question with man did not arise from a spirit of antagonism to an old order which had accomplished valuable results, but from a desire for uniformity among ourselves and especially a divorcing of our Sunday School from the flood of cheap litera-

ture which was ominously silent upon the basal principles which differentiated us from other religious peoples. In the exercise of their liberty many of the churches preferred literature which appealed to them because of attractiveness and cheapness. That noble church, within whose walls this convention was organized sixty-nine years ago, furnished its Sunday School with literature from Chicago and a Universalist song book from Boston. Throughout the South conditions were equally surprising and in some instances chaotic.

"Under the existing circumstances the conditions of our Baptist Sunday Schools were almost deplorable. In the aggregate they were an unknown quantity. With all the efforts put forth by the Louisville committee established in 1890, there were found to be only 3,532 schools with an enrollment of 274,225. Many of the district associations made no mention of this department of Christian activity, and of those which did there was no attempt made to show their statistics. It was not until the Wilmington convention of 1897 that the first table of our Sunday Schools was reported, and then after strenuous efforts to secure the facts it was found that there were 9,738 schools with an enrollment of 611,828. As the results in part of the activities of our Sunday School Board, there are reported in the statistics published this year 16,298 schools with an enrollment of 1,491,426.

"That the statesmanship employed in the management of our Sunday School interests by the board has had its influence in this remarkable development can scarcely be contravened. Previous efforts in fostering the Sunday School spirit had been confined to most excellent brethren, who were able to give only partial attention to the matters at hand men who filled important and exacting pastoral relations or were absorbed in secular business. The Louisville expedition of 1890 was intrusted to five merchants, one physician, and three non-residents, who had affairs of their own to command their time. In launching the enterprise in 1891 this policy was reversed, and a man called to devote his entire energies and the concentration of his brain to this cause alone; and the wisdom of that method has been abundantly established in the marvelous growth and advancement of the intervening years through the statesmanship and tactfulness of the man who today stands with cheeks flushed with pride as the central figure in this hour of glorious achievement.

Successive Steps.

"Contemplate these successive steps in the handling of the great Sunday School problem. The creation of a choice and a helpful literature for the exposition of the Scriptures; the furnishing of scientific works for the developing of Sunday School workers; the presentation, without cost, to our churches of admirably equipped instruc-

tors on all the problems of teaching; the completion of the adequate normal course for the training of our teachers; the establishment of the first chair of pedagogy in theological seminaries; the encouragement of our state conventions to take place in their fields chosen men to foster and develop Sunday Schools without cost to them; the multitudinous gifts of publications to needy schools; the distribution of Bibles and colportage supplies with free and lavish hands; the ready aid afforded in critical times to our mission boards and to the godly in the training of their missionaries; the devotion of the profits arising from the constantly growing business to the various departments of denominational endeavor—all these things constitute a history of less than a quarter of a century which is familiar to us, quickening the throbbings of hearts with gratitude to God and affectionate appreciation of His servants.

"And now we stand before the open door of opportunity. The indomitable industry of the destroyer of human souls adapts his energies to the shifting conditions. His most audacious is now upon the literature of the age. The three past generations have cultivated the reading habit. Men have grown, story mad and dramatically insane. The novelist and the dramatist have the strongest influence upon the present generation. They bring no glad tidings for its inspiration to nobler things. They are men with microscopes fastened upon social bacteria, and never upon the glittering stars. When with the incisiveness of their practiced pen they have destroyed a microbe, they have destroyed the healthy upon which it has feasted. They are like a foolish man who burned down his stables to be rid of fleas. They defend their atrocities by the plea that they are describing life as it is. They do not; they show us the rotten cankers of life. They make the great city the theater of life. They present to us the vast metropolis of New York, with its great white way, blatant with its vulgar extravagances, reeking with the odious smells of its sensuality, a roar with the shouts of its chorus girls and its sodden spendthrifts, a homeless Christless, narrow-browed and shriveled-hearted worshipper of Mammon and of lust, and they tell us this is life.

Life Shriveled.

"There is no more provincial place on the continent, says one who knows, than New York; no place to see life but life shriveled in the heat of passion, with men bereft of noble manhood and lofty purpose, and women pictured as ox-eyed and tinted with peroxide, who dread fat more than sin and regard pimples as their direst enemies. Of their books the best seller is the worst smeller. Of their dreams they revolve about the seventh commandment. Let them picture the scarlet woman and the married rake and they lack for neither readers nor spectators.

"Do you say that I am taking a too pessimistic view of the trend of present-day literature with the millions of cheap magazines that form the staple of our reading? Do

you say that these apostles of uncleanness are helping us like the physicians who study disease that a cure may be found? But the best of physicians are realizing that their art is not so much a study of disease as the study of health; they are dealing more with hygiene than with eugenics. Surely the Master knew of evil; no one was more oppressed by this knowledge of it; but so far from studying it and riveting men's minds upon it he was perpetually holding up the possibility of goodness. He is a model our literateurs need to follow; they should reverse their opinion that serious thinking is not maudlin sentiment or that eugenics is a good thing to introduce into the public schools. And there are men who would teach children the deepest mysteries of life and being and refuse them the Book of God.

"That, then, is the opportunity which this latest achievement of our Sunday School Board presents to us. We stand upon the threshold from whence may come forth a clean, sober, uplifting literature that should present life as the Master did, a life all aglow with power and radiant with a matchless charm. He seems to have made a book to be the factor for the higher life. Will you pause to think awhile about that?

Lost Art.

"The most that the cultured scholars can tell us is that the Semitic peoples possessed the art of writing from so remote a period that it is lost in the mists of antiquity. The popular opinion has been the alphabet was the art of the Phoenicians; but in recent years that supposition has been revised, carrying us back to the times of the Egyptian picture characters; and that carries us back to one Moses. It is affirmed that there is no book in classical Hebrew save the writings of Moses. There are traces of lost books, but they reach no further back than the days of Samuel and David and Solomon. Yet Moses is represented as writing a book which was intended to be read. With the revelation afforded him upon the mount was the injunction to write the words spoken in a book; and from time to time other things were added until there was a massive volume containing the thoughts of God. It may be indeed an interesting inquiry whence Moses derived the art of writing in a new tongue; but it might be considered in the light that the inquiry concerning Him of whom Moses did write, 'Whence hath this man this wisdom?' From the same source? Doubtless. Is it too daring to affirm that the book is the invention of God, that it was intended to glorify Him? Were those long years in the Arabian Peninsula spent in a relaxed idleness or in futile dreamings over the departed grandeur of the past. Or were there unrecorded interviews with God in which were revealed the lost tracings of human history and the preparation for a mighty task not unlike the revelations made to the great apostle to the Gentiles amid those rocky fastnesses? So that when the time came to take up a superhuman task, turning aside, to see a bush aflame and not consumed, he heard a voice which he recognized, and although humbled, knew the presence in which he stood. The fact, never-

theless, remains that from the beginning of the redemption and development of a people to serve the living God there was a written language and a book that treated of men's relationship to God. All through the history of this people the book was a factor; it was lost and found again; it was riven into tatters and rewritten by inspiration of God by 'holy men who spake as they were moved by the Holy Ghost,' the Scripture 'that is given by inspiration of God.' So it has been that a book has been the material guide with the illuminating of the Holy Ghost in the determination of human destiny; and among the last things before the complete restoration will be a book in which is written the census of the redeemed.

"What God, the creator of mind and the inspirer of thought, has intended to make men 'wise unto salvation through faith which is in Christ Jesus,' the arch enemy has seized with which they may be lured to destruction. Having a delirious interest in reading, we are easy prey to the designing. Thus are all the hateful dogmas of religious, social and political heresy propagated. Socialism, as represented by one of its leaders, puts nine-tenths of its income into literature choosing the Sabbath Day for its distribution into the homes of the people. The adherents of an hysterical substitute for soul-saving in the guise of a body-healing publish a daily journal of no mean proportions. The cult of the libidinous through innumerable cheap magazines present attractive pictures of undraped forms, and even the advertisements reveal women in corsets and men in underclothes. And God's people fill their center-tables, around which gather their unsuspecting children, with these seductive influences. As one of our own cherished leaders has expressed it, 'the weakest place in our denominational life is that occasioned by our lack of making adequate provision of the supplying the masses of the people with the right kind of religious literature.

Man and the Book.

"The interest of the American Baptists is now centering about the figure of a man; but behind the figure of the man, who after the lapse of an inspiring century looms large in Baptist affection, was a Book. Threading the vast wastes of the ocean, spending the long-drawn out hours not in drowsy lassitude or in frivolous employ, but in communion with a Book, the light arose which not only penetrated the darkness that enshrouded Burma, but streamed backward to illuminate God's people in their duty as outlined in the great commission. The occultation of a man and a Book made thousands of the Burmese Baptists. That was not strange. Place the Book in the hands of a conscientious, truth-seeking man, anxious to know the mind of the spirit and willing to follow it, although severing all human ties, the result is a power before which the idols of the heathen fall and the darkness of the shadow of death is dispelled.

"For the maintenance of our principles and with the only reasonable hope of the ultimate uniting of all Christian peoples we are as equally dependent upon the book and

the literature which devoutly reflects its contents. The words of Jesus uttered in the language of the common people and set down in the Book will yet become the end of the controversy. Towards that we are today looking in clear persuasion that from this imposing building will go forth majestically conquering the influences of a holy message to the world that means uplift and the power of an endless life; enduring when the literature of the vile and unclean, the scoffing and the contentious shall become a spent force, a lost chord, a fired rocket, an extinct volcano, rumbling in the dying throes of its vomiting of mud and ashes."

KENTUCKY NOTES.

We have just closed a very important, three weeks' church-to-church campaign in Warren Association. Notwithstanding the hot weather and the rush in wheat harvesting, the daily meetings were large and the interest good. The hearty co-operation given to the movement by the country pastors and the activity of the women contributed largely to the success of the campaign. I do not recall a single instance where a ladies' missionary society was not organized if one did not already exist. The revival spirit was prominent all the way through. We had a number of conversions bringing the churches and the people into a fine condition for the coming revival this summer.

Bowling Green has a half-dozen colleges of different kinds with an annual enrollment of some 5,000 students, who represent the best families in all the land. The superior character and attainments, intellectual, social and religious, of the young men and women graduates who go out are a practical demonstration of the high grade work done in these schools. Nearly or quite half of these young people are Baptists or come from Baptist homes.

Pastor Doolan has a great church, with the workers, male and female, finely organized; many of them are tithers. That has made it possible for them to run two or three suburban Sunday Schools, pay all their current expenses, give on an ascending scale to all the departments of the organized work and build a hundred-thousand-dollar church which is now nearing completion. It will be one of the best arranged and most complete workshops I have ever seen.

On last Monday, June 22, was probated in the courthouse of Bowling Green the last will and testament of a wealthy Presbyterian lady who left \$800 to the Baptist church and only \$500 to her own. The judge asked her if she had not made a mistake. She said, "No," that the Baptist people in Bowling Green do things; they were in the front rank of those who put out the saloons and are working along all lines of civic righteousness. She said she wished to put her money where it will do the most good. It pays to get on the right side of great questions and give to them the best there is in us.

J. G. CHASTAIN.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret L. Lacky, Jackson, Miss., but all money should be sent to Rev. J. P. Harrington, Jackson, Miss.

"And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."—John 1:5.

BUSY CHRISTIAN ENDEAVOR GIRLS.

At four o'clock every Saturday afternoon some members of the Christian Endeavor Society in a mission school at Balasore, India, go out into the Hindu homes, teaching Bible lessons by means of picture rolls to the women and children. Even the younger girls are learning to tell Bible stories to the little children.—Selected.

FAITHFUL BIBLE WOMEN.

As far as the Bible women's work is concerned, one could not ask for more faithful of their ability. When I have been unable to go with them they have gone together or singly to the caste homes and to Christian palems. Their Sunday work in two Christian palems is one of the most cheering things I see in reviewing the year. Short Bible stories are told in such an interesting way that of the young women and girls, and little boys too, take pleasure in repeating them to show what they have learned.—Miss Bishop, Helugu Mission.

HOW TO BE BEAUTIFUL.

"She's the homeliest little thing! All freckles and big nose and the pale blue eyes that go with the ugliest shade of sandy hair."—Miss's scornful young voice stopped abruptly at a warning gesture from Aunt Hannah.

"See here, young lady," that shrewd, elderly lady said rather sharply, "there's only one face in the world that really concerns you, and that you have any right to criticize. That's the one you see when you look into your own glass. Other folks faces are what the good Lord gave 'em by good or bad living. If you see to making your's show only good, it's ten to one sensible folks won't notice whether you've any freckles or not."

It was good advice as to faces and a lot of other things beside. Wise are they who look for the light from within shining in the faces of the lives of those they meet, ignoring unattractiveness of form or feature as of

little real importance. Beautiful are the girls who make it their aim to be as sweet and unselfish and lovable that others will not fail to see these things in their faces and their daily lives. Be warned if your looking-glass shows you fretful lines or ill-tempered scowls or anything that you would not admire on another face. Take heed if honest self-communion shows you ugly traits in your character. Others you cannot make over directly. Attend to the things that are your own real concern—and you will be showing others the beauty of an unselfish life and the way to attain it.—Exchange.

THE BIBLE WOMAN

The fourth endeavor of solving the problem has been the Bible woman. There has been a large place for her work, and she has in a glorious way labored for the advancement of the kingdom. As a rule, I think her ability has been of a higher type than that of the city missionary, and she has been more generally fitted for the work she was expected to do, but we have thrown such limitations around her and her work as to make it practically impossible for her to do the larger things necessary to be done for the saving of a great city. These in the main, so far as I am acquainted with efforts, constitute the efforts put forth by our people in the past and in the present for the salvation of our cities.—The Home Field.

OH! YES—HE KNEW JESUS.

Many years ago, one of Virginia's most gifted preachers was suffering with some brain pressure, which rapidly brought his life to a close. He was never left alone, but one afternoon, the wife, being called away for an hour, left him in charge of his two little boys. The father took no notice of them for a while, but presently called the older boy to him. "Who are you?" he asked.

"Why, father, I am Robert."
"I don't know you," said the father.
"And who is this?"
"That is John, father; don't you know John?"

"No," was the gloomy answer. "I don't know him."

Robert brought the album of photographs and showed, one by one, the faces that had been dearest to the invalid, receiving the same sad answer "I do not know them."

Then the little boy brought a great picture Bible and opened it at the beginning. "Here is Abraham, father; don't you know Abraham?" But the clouded brain refused to respond to any memory of patriarch or prophet.

At last, in grief and despair, with tears rolling down his cheeks, the little one turned to a picture of the crucifixion.

"Oh, father!" he sobbed, "don't you know Jesus?"

"Know Jesus—my blessed Savior! Oh, yes, I know Jesus! I could not forget Jesus," cried the stricken man; and he began to repeat hymns in praise of Jesus. And at this dear name light came back, and he gathered the boys to his breast.—Selected.

W. M. U. REPORT FOR QUARTER ENDING MAY 1, 1914.

(Continued from last week)

Orphanage.

Aberdeen Assn—Nettleton \$23.50, Bogue Chitto Assn—McComb 1st \$79.20; Bay Springs Assn—Bay Springs \$10; Coldwater Assn—Ebenezer \$2, Coldwater \$110.55, Senatobia \$85; Chickasaw Assn—DeSoto \$31.35, Chicora \$20, Quitman \$26.69, Salem \$38, Enterprise \$22; Copiah Assn—Gallman \$7.90, Hazlehurst \$15.45, Rock Hill \$3.05, Hopewell \$5, Wesson \$54.90, Crystal Springs \$7; Central Assn—Brandon \$5, Flora \$73.70, Vicksburg B Ave. \$2.25, Anding \$4.50, Pochontas \$8, Terry \$64.75, Bethesda \$21.50, Lula \$8, Salem \$5, New Salem \$10; Columbus Assn—Shuqualak \$52, Columbus 1st \$55.50, West Point \$48; Deer Creek Assn—Anguilla \$47.05, Leland \$148.60, Greenville \$100, Cleveland \$103; Gulf Coast Assn—Lyman \$41.50; Hopewell Assn—Lake \$44.45, Forest \$20.70; Hobolochitto Assn—Hillsdale \$3.50; Jeff Davis Assn—Hebron \$18, Prentiss \$50, Hepzibah \$27, Silver Creek \$119.19; Lincoln County Assn—Nola \$7.25, New Prospect \$42.27, Arlington \$5, Bogue Chitto \$53; Lauderdale Assn—1st \$10; Lebanon Assn—West Laurel \$15.25, Hattiesburg 5th ave \$33.75, Hattiesburg Main \$42.83, Bond \$30, Hattiesburg 1st \$2.50; Lawrence Co. Assn—Monticello \$250.60, New Hebron \$6; Mt. Pisgah Assn—Neshoba \$19; Mississippi Assn—Liberty \$50, Mt. Vernon \$21.15, Gillsburg \$11.50, Mars Hill \$8.40, Centreville \$10; Oxford Assn—Oxford \$67.60, Courtland \$5, Water Valley \$68.75; Sunflower Assn—Mattson \$48, Tippah Assn—Ripley \$5; Trinity Assn—Mt. Pleasant \$5.60; Tishomingo Assn—Baldwyn \$3; Pearl Leaf Assn—Mt. Horeb \$14, Seminary \$50; Rankin Co. Assn—Union \$5, Cato \$10, Brandon \$60; Strong River Assn—Braxton \$22.45; Union Assn—Port Gibson \$22.50, Fayette \$5; West Judson Assn—Sherman \$26.50; Yazoo Assn—West \$4, Lexington \$38.80, Winona \$62, Durant \$190.25; Yalobusha Assn—Grenada \$20; Zion Assn—New Hope \$21.70, Fellowship \$7.50, Eupora \$5.

Jubilate Offering.

Summit \$31.30; Hernando \$2.75; Senatobia \$16.95; Georgetown \$5; Hopewell \$2.50; Crystal Springs \$6; New Zion \$2.50; Yazoo City \$2.75; Anding \$5; Jackson 2nd \$25; Terry \$15; New Albany \$9; Armstrong (Columbus) \$25; Bethesda \$5; Bogue Chitto \$5; Brookhaven \$5; Hattiesburg 5th Ave. \$5; Hattiesburg Main \$5.10; Bond \$5.25; Hattiesburg 1st \$25; Calvary \$6; Mt. Vernon 90c; Mize \$5; Seminary \$5; Collins \$7.50; Mendenhall \$40; Hermanville \$3; Saltillo \$7; Saron \$5; Coffeeville \$35; New Hope \$10.

Brother W. L. Polk, superintendent of the First church, Hattiesburg, gets the church to pay for the books for all who will take the training course. Mrs. E. C. Snider, the daughter of Dr. J. T. Christian, leads the class. Quite a number of seals and diplomas have been sent to her class this week.

NEWS IN THE CIRCLE
MARTIN BALL

Rev. H. H. Drake has been chosen pastor of the church at Union City, Tenn. He is now on the field and things are moving off nicely.

Pastor Harry Leland Martin, of Indianola, is this week in a meeting at Ruleville. Rev. J. E. Thigpen, of Flora, supplied for him in his absence.

J. W. Gardner, a full graduate of the Louisville Seminary, goes as assistant pastor of the First church, Charleston, W. Va. He is spoken of as a "top-notch" graduate.

A good meeting has just closed at the Highland Park church, Louisville, Ky. Pastor A. F. Cagle was assisted by Rev. W. M. Bostick. There were forty-six additions—forty by baptism.

Rev. W. E. Mitchell, of Adairville, Ky., has been elected to the position of assistant president to President M. B. Adams, of Georgetown College. Rev. B. Toll recently resigned that position.

The membership of the First church, Hopkinsville, Ky., raised a purse of \$1,000 and instructed the pastor, C. M. Thompson, to go on a trip to the Holy Land. The church is proud of the consecrated pastor and thus shows its appreciation.

July first the Biblical Recorder, of North Carolina, will be eighty years old. The editor suggests that each reader celebrate the birthday by sending one new subscriber. That would be nice.

Dr. H. A. Porter, of Dallas, Texas, recently held a meeting with Longview church, Texas. He had Singing Evangelist Robert Jolly with him. There were fifty-seven additions to the church. The debts on the church were paid and \$2,000 in excess left over.

The Southwestern Baptist Theological Seminary at Fort Worth, Texas, now offers a course in theology to be pursued by correspondence. This is for the benefit of those who cannot attend the seminary. Rev. C. T. Ball has charge of the correspondence course.

The Kentucky Baptist Assembly meets at Georgetown, July 6-10. On the program are the names of L. P. Leavell and Arthur Flake. They are known all over our State and the South, and are in great demand for such occasions as mentioned.

It is stated that a theological school will be built by the Southern Methodists in connection with their university at Dallas, Texas. Another theological school will be built somewhere east of the Mississippi. The location has not yet been determined.

The Kentucky State Mission Board has taken action and recommends that the headquarters of the Foreign Mission Board be moved from Richmond, Va., to some more central location. Every one should weigh well this question before any action is taken.

We had a fine day last Sunday at Clarksdale. The congregations were good, morning and night, notwithstanding the excessive heat. At night a splendid young man joined by profession of faith and was baptized Wednesday evening. The work is moving on slowly.

Beautiful Blue Mountain! The best place we know of for anybody to spend a week recruiting. The hospitality and culture cannot be excelled. The encampment meets there July 5-12. Everybody go and feel the power and see the influence of Christian education.

Missionary W. R. Cooper, who supplies regularly at Sunflower City, was aided in a meeting recently by Pastor H. L. Martin. There were eight grown men and women united to the church by baptism. Pastor Martin is in great demand in the Delta. He is one of our best.

Through the efforts of Dr. S. E. Tull, of the First church, Paducah, Ky., all the women have been organized into one central body, which will direct all the efforts of the women through one united organization. Consolidation is the idea. This may be the most effective way.

It was a great joy and pleasure to the Clarksdale saints and especially to the pastor to have Superintendent Harry L. Watts, of Winona, with us at our regular prayer meeting last week. He made us a splendid talk. He is one of the best superintendents, if not the best, in the State. Come again.

The Northern Baptist Convention met in Boston, June 17. About 1,000 messengers attended. Rev. Henry Bond, of Brattleboro, Vt., presided. Dr. E. C. Dargan, of Macon, Ga., represented the Southern Baptist Convention. There was a heavy deficit on all the mission boards. Something wrong!

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DEATHS.

MR. L. D. GRANTHAM.

Whereas, an all-wise, omnipotent Father hath seen fit to remove from our midst our friend and classmate, Mr. Ledrew D. Grantham, be it resolved,

That our class has lost one of its most earnest and intelligent members;

That a loving family has been deprived of a devoted Christian son and brother;

That we extend to the bereaved family and friends our heartfelt sympathy in their hour of sorrow;

That the sudden removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all of his friends and classmates, and

That a copy of these resolutions be sent to The Baptist Record, one to the local paper, and one to the bereaved family.

F. S. SUMRALL,
J. N. MILLER,
T. R. PHILLIPS,
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when completed. They will owe about \$1,500 on it. We have a membership of about seventy-five. We will hold our first service in it on Sunday, June 14. Also we will ask a revival at that time. We ask your prayers for us.
J. H. TURNER, Pastor.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

GREATNESS THROUGH SERVICE.

Lesson 2. July 12, 1914

Mark 10:32-45.

Motto Text: "The Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many."—Mark 10:45.

Outline:

1. A look into a dark future.
2. A request for pre-eminence.
3. The Christian principle of greatness.

Introductory: This lesson comes in Mark's gospel immediately after the visit of the rich young man, and the Lord's teaching about riches and eternal life.

1. Jesus' progress toward Jerusalem has now brought him and his disciples to within a few days of the Passover which is to be marked by his death. Jesus walks in silence before his disciples and probably other friends. The shadow of the cross is upon him, and the solemn majesty of his presence amazes his followers, and fills them with fear of what is still to them unknown.

Jesus draws apart the twelve (Matt. 20:17) and tells them in detail the events to which he presses on—his betrayal to the Jewish rulers, the scribes and Pharisees, their condemnation of him to death, which can only be accomplished by delivering him into the hands of the Gentiles, the Roman rulers; the humiliation of his trial, and the indignities to which he will be subjected; his death and resurrection on the third day. He had twice (Mark 8:31 and 9:30-32) told them of his approaching death and resurrection in much the same terms, but in the first instance, Peter rebukes him for the strange prediction, and in the second, the disciples understood not, and were afraid to ask him. How little they still understand is shown by the request of two who have been nearest to him.

2. James and John were among the first who followed Jesus; they have been admitted to close intimacy with their teacher, and their hearts are loyal to him and devoted to his service. Their expectations of the Messiah's reign, however, called for temporal power and the lifting of the Jewish nation to a greatness before unknown. Looking forward to this, it is hard for them to interpret their Savior's words as indicating literal suffering and death; while his mind passes through the way of the cross; their leap on to the glory which they believe will be his and theirs. Ambition and self-seeking also have their place in their hearts. Their mother, Salome (Matt. 20:20) with the high hopes and desires for her sons, natural to the mother's breast, shares in the re-

quest that they now, with some hesitation, it seems, make of him. He had promised the twelve twelve thrones, judging the twelve tribes of Israel (Matt. 19:28), and giving this literal interpretation; they ask that to them may be given the two places nearest the King, their Master, the seats of highest honor. Nowhere can we read more clearly Jesus' sad loneliness in bearing the burden of sorrowful anticipation; seeking perhaps sympathy, certainly an understanding of his work and mission; he meets request for worldly preference. Yet is his reproof gentle and kind, like that of a father to his children, as he tells them that they know not what they ask and asks if they can drink the bitter cup pressed to his lips, and endure the baptism of suffering beneath whose flood his soul already bows. The calm reply, "We can," shows ignorance of what they claim, yet was verified not long afterward by the death of James by Herod's sword (Acts 12:2) for the pleasure of the Jews, and by such endurance through a long life on John's part as made him a "companion in tribulation" (Rev. 1:9) to those who fulfilled the suffering of their Lord. Jesus knows what awaits them, and promises that they shall share in his cup and baptism, but says that it is for the Father to give the highest rank in the kingdom, and that it will be so given to those who are prepared. (Rev. 3:21.)

3. The ten forget that a short time since (Mark 9:34) they all disputed among themselves by the way who should be the greatest, and the lesson of childlikeness that the Savior then gave them. They hear the request of James and John, and are much displeased. Jesus calls them all to him and gives them a new standard of greatness. They have observed, he says, that among the Gentiles power and greatness imply lordship and authority. Such a spirit, such a condition is not for them. Let him that desires to be great among them gain his desire by becoming their servant, and he who would be the chief of all must become the slave of all in humble and loving service. In another place (Luke 22:27) he tells them that he is among them as he that serves, and now he impresses it upon them that he treats himself of the same path he lays out for them. The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. This is the supreme and extreme act of service. It was in order to minister thus to men that God sent him into the world, and in so doing he furnishes the great illustration and example for his followers.

"WHERE ARE THE DEAD?"

What could be of greater interest to you than to know where your friends and loved ones who have died and gone before? Every one has experienced the painful effect of the Great Enemy, Death, and all ask "Why do our loved ones die?" "Where are they?" "Will we ever see them again?" Our new book of 427 pages entitled "WHERE ARE THE DEAD?" by Rev. Len G. Broughton; D. D., answers these important questions. The book is a marvelous conception and exposition of the teachings of the Scriptures. Non-denominational. Endorsed by all denominations. Agents wanted. Outfit sent on receipt of 12 cents. Experience unnecessary. Every body makes big money selling this book. Our agents making \$5.00, \$10.00 to \$15.00 per day. We will show you how to do the same. We mean what we say, so order outfit now. Complete book sent postpaid to any one on receipt of price, \$1.50. PHILLIPS-BOYD PUBLISHING CO., Dept. 11, ATLANTA, GA.

Scriptures for study: Mark 13:32; Matt. 10:24; Luke 22:22; John 6:15; 1 Peter 5:1-4; John 13:1-17; Rom. 15:1-3; Phil. 2:5-11; Gal. 6:2.

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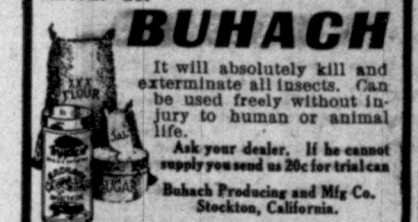
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ENLISTMENT INSTITUTE AT WOODLAND.

On Friday, July 24, Dr. A. C. Cree, enlistment secretary of the Home Board, will come to Woodland and stay until Sunday afternoon. During this time we want to have an enlistment institute, conducted by Dr. Cree and Dr. Harrington. There will be service all day Saturday. Especially we want all the preachers of the Trinity Association to be with us then. Of course all others will find a cordial welcome.

JOHN F. CARTER, Pastor.
Mantee, Miss.

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Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuprine Co., Savannah, Ga.

R. S. GAVIN AT CHIPLEY, FLA.

I am sure our Brother Gavin's friends in Mississippi will be delighted to hear of the great work he has done for us here at Chipley in a meeting just closed. We had forty-six additions to the church—thirty-five of them by experience and baptism. About ten united with the other churches. Among those whom we received were leading lawyers, business men, etc. Brother Gavin is truly a great preacher. In a sense he is in a class by himself. His clearness of thought, his marvelous knowledge of the Bible, his power as a speaker, his ability to illustrate abstract truth, his incomparable gift in clothing old truth in new clothes—these, together with his magnetic personality, place him right at the top as an evangelistic preacher. On every hand it could be heard: "We have never heard it this way before." The congregations were large all the time; the messenger delivered his message, and then made his proposition: "Take Christ as your own personal Savior right where you are." The "proposition" was followed by an appeal to duty. "If you take Him, it becomes your duty by virtue of that fact to confess Him before men, and to unite with the church." Along these lines we fought it out, and God certainly honored His word in giving us a great victory.

E. P. SMITH, Pastor.

HIGHLAND PARK, KENTUCKY.

The Baptist church, of Highland Park, Kentucky, is rejoicing over the showers of blessing sent us in our recent revival. Rev. W. M. Bostick, pastor of the Eighteenth street Baptist church, of Louisville, Kentucky, and a former Mississippi boy, did the preaching.

The Lord gave us forty for baptism and six by letter. To me it is a wonder why so many of the pastorless Baptist churches in Mississippi can be content to leave as great a preacher and so faithful a pastor as Bostick in Kentucky. Truly it can be said of him that he preaches the truth without fear.

ALONZO F. CAGLE, Pastor.

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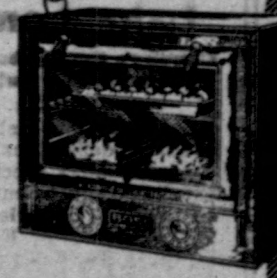
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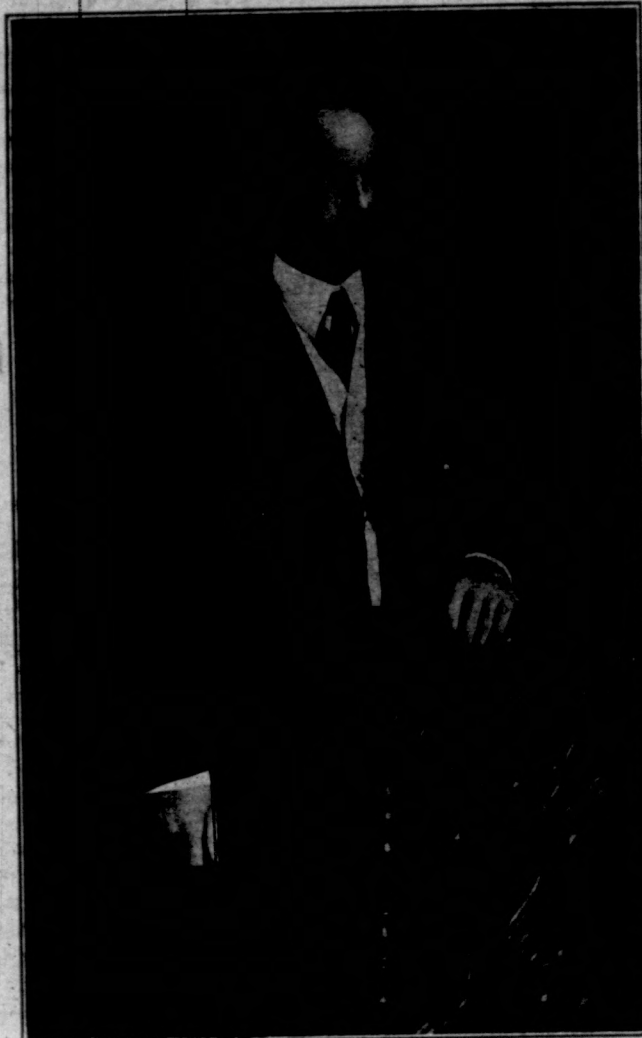
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Rev. W. E. Fendley.

REV. W. E. FENDLEY GOES TO ALABAMA.

I tendered my resignation at the Forty-first avenue church to accept the First Baptist church, of Geneva, Ala. I have been here since November 1, 1908. Since that the following work has been done:

Sermons preached 436
Marriages solemnized 85
Funerals conducted 35
Members received 319
Amount raised for all purposes \$13,758.85
Religious visits 5,418

A church debt of about \$1,500 has been paid; twelve class rooms added; church fitted up with most modern style pews, organ and carpet.

The church has one of the best Sunday Schools in the State, graded as near perfectly as a school can be, using the graded literature and lacking only one point being A-1. They

have two of the best ladies' societies to be found in the State, and the B. Y. P. U. is unexcelled. The church is entirely free from indebtedness and in fine spiritual condition and the opportunities are unexcelled. I bespeak for my successor a large field of usefulness.

The field to which I am going is also great. Geneva is one of the best towns in Southeast Alabama, three miles from the Florida line. It is a flourishing growing town, and the church has few equals.

I owe much to Mississippi, and especially to Mississippi Baptists. I had hoped that should I ever be called upon to leave the church here, God would keep me in Mississippi, but He knows best.

Brethren, pray for me, and remember that though I am absent in body I am present in spirit.

W. E. FENDLEY.

Meridian, Miss.

YAZOO CITY.

We are to have a meeting in Yazoo City at the First Baptist church beginning the latter part of August. Dr. M. E. Dodd, of Shreveport, La., will conduct the series. Pray for us that we may have a great outpouring of His Spirit.

Our work is going nicely. In the three and one-half months we have been here in Yazoo City we have received four for baptism and sixteen by letter into our church.
M. C. VICK, Pastor.

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COLUMBIA.

Our meeting of two weeks closed last Friday night, Dr. J. T. Christian, pastor of the Hattiesburg First church, preaching. Dr. Christian is a great preacher, the church being much pleased to have had him with us. His sermons are soul-stirring messages and we are greatly benefitted by having had this man of God with us.

The second Sunday in this month Miss Fannie Traylor began her work with us as city missionary. Miss Traylor is just from the seminary and comes to us full of the Holy Spirit and with a great promise.

We are trusting the Lord to help us to do greater things for Him and His great cause in this part of His vineyard.

Pray for me; am in a mighty good meeting with Brother Crawford at Laurel.

Yours for greater work,
W. E. FARR.

WINONA.

On June 14th the First Baptist church of Winona began a series of meetings. Dr. D. P. Montgomery and son, Paul, came to us on Tuesday night and the Lord has graciously blessed us during these days and nights that we have been meeting together. There have been forty-five additions to the church and a number of other conversions and restorations. Not only has this been a great meeting in this respect, but it has been a great meeting to the Christian people.

Dr. Montgomery has just moved to Blue Mountain, Miss. I know his record in Missouri for fourteen years as a state evangelist. It has not been my pleasure to know a better evangelist than Dr. Montgomery. He is a great preacher, a man of deep convictions and has a great compassion for lost men. He does not hesitate to declare the whole council of God. He makes the unsaved realize what an awful thing it is to be a sinner and he also makes the Christian realize what a privilege it is to be a child of God.

Dr. Montgomery knows how to handle delicate situations and knows how to strengthen a pastor's hands. Let me also say a word about his singer who is his son. Paul knows how to lead a great chorus and get people to worship in song. He ranks high as a soloist. One is made to feel the presence of the Lord as he pours out his soul in song. He is a great personal worker. There is no joy to him equal to that of leading men to Christ. What a combination! What a happy union! A father and son going hand in hand trying to win a lost world to Christ. Winona shall never forget their great work here. May God's richest blessings be upon them as they preach and sing for His glory.
GEO. F. BARTON, Pastor.

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NOON PRAYER MEETING NOTES.

I am glad to report that interest is increasing in the daily noon prayer meeting held in the Central Baptist church, Memphis, Tenn. Since the meeting started, on January 19th, we have received requests from thirty-four different states and other places. At first we had no idea of making an organization, but a number of people wrote, "I have decided to join your noon prayer league." We have therefore prepared this pledge:

"Believing in the power of united prayer, I desire to become a member of the noon prayer league, and I pledge myself to be in prayer sometime between 12:30 to 1:00 p. m., daily, if possible, for the requests presented at this meeting."

Readers of this article may have cards sent to them or may sign this and send it in.

Many testimonies to answered prayers are coming in. A wife who made requests for her husband, who was a drinker, testifies that he has quit drinking and become regular in Sunday School attendance. A bank director insists that the reorganization of a wrecked bank has been brought about in answer to prayer.

A young man came to my office who said he had met two "hoboes" near Chicago, and they told him to be sure to come to Central church. He now has a good position and takes a prominent part in church work. His mother, who lives in another state, is very cordial in her thanks. I wish that I had time and space to give quotations from many mothers' letters. A number of men who are in prosperous positions, attribute the fact to these prayer meetings. A number of testimonies to answered prayers have been received in respect to surgical operations and in many kinds of sickness and sorrow.

We wish the co-operation of praying people everywhere for the following requests: From a pastor who has a daughter sick for four months. From a daughter whose father is sick, and has become addicted to morphine. From a woman who says that whiskey has spoiled every plan of her brother's life. From a man in Nebraska who says: "I am eighty-eight, my wife is eighty-seven. Ever since our marriage, sixty-two years ago, we have had a family altar, but we have come to the conclusion that we have not been praying—only saying our prayers." For the family of a man who fell on a saw and was so badly injured that he died the next day. For a widow

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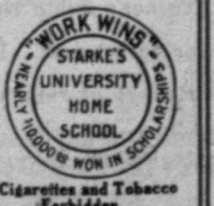
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1 CHRONICLES, 2.

53 DUB Kē'nāz, duke Tē'man, duke
Mib'zar.
54 DUB Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Jacob. 2 The posterity of Judah by Tamar. 13
The children of Jacob. 14 The posterity of Gad the son of
Jacob. 15 The posterity of Issachar the son of Jacob. 16
The posterity of Zebulun the son of Jacob. 17 The posterity of
Naphtali the son of Jacob. 18 The posterity of Dan the son
of Jacob. 19 The posterity of Asher the son of Jacob. 20 The posterity of
Simeon the son of Jacob. 21 The posterity of Reuben the son of Jacob.

THESE are the sons of 'Is-ra-el:
Reuben, Simeon, Levi, and
Judah, Issachar, and Zebulun,
Dan, Joseph, and Benjamin,
Naphtali, Gad, and Asher.

19 And
Caleb
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Gilead
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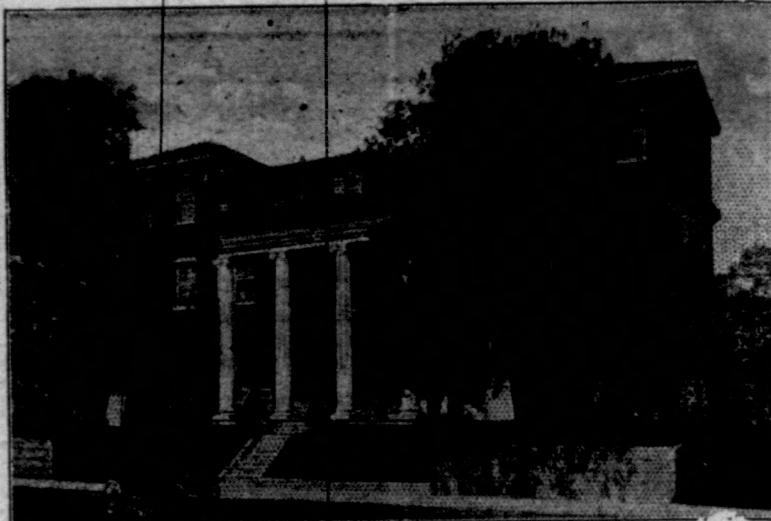
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FIFTH SUNDAY MEETING.

On Saturday before the fifth Sunday in May, the district meeting of the Liberty Baptist Association met with Center Ridge church, ten miles east of Quitman, Miss. The following program was rendered Saturday:

10:15 a. m.—Devotional services by W. J. Dunnam.
11:00 a. m.—Preaching by Rev. A. Daugherty, of Melvin, Ala.; subject, "Love."
1:30 p. m.—Devotional services led by Rev. J. M. Norsworthy.

1:45 p. m.—Duties of a deacon, by Revs. H. B. Scott and J. S. Braswell, and others.
2:45 p. m.—Scriptural call to the ministry, by Revs. H. B. Scott, R. L. Somerlin, J. S. Braswell.
7:30 p. m.—Preaching by Rev. R. L. Somerlin.

On Sunday, as follows:

10:00 a. m.—Devotional services by W. J. Dunnam.
10:15 a. m.—The Sunday School by Edgar Holcomb.
11:00 a. m.—Address by Brother Holcomb.
1:30 p. m.—Devotional exercises.
1:45 p. m.—Systematic giving by Edgar Holcomb, H. B. Scott, Jeff Scott, T. J. Phillips, J. S. Chathan.
4:00 p. m.—Adjourned.

This was a great meeting. I would like to see a meeting like this go into all our churches, for I

believe it is helpful to any church.

My own church work is getting along very well. I have been for this year preaching from ten to fourteen sermons each month.

Our meetings will soon begin. My time has been taken up as follows: Second and fourth week in July, four weeks in August, first week in September.

Let us all pray that we have great meetings this summer, that the Christian people be revived and the lost saved.

Now, a word about our Baptist Record. I don't see how I could do without it; would like to see it go in to every home where it is not going. Where the people of a community are reading our denominational papers, you will find them doing things for their Master.

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